

# THE CHRISTIAN HERALD.

**VOL. III.]      Saturday, June 21, 1817.      [No. 13.**

## FIRST REPORT OF THE AMERICAN BIBLE SOCIETY, CONTINUED.

*The American Bible Society, in account with Richard Varick,*  
1816. *Treasurer.* Cr.

Sept. 7.	By cash received from the Pittsburgh Bible Society, for the purchase of Bibles, which was afterwards repaid to them. . . . .	\$ 300 40
Nov. 19.	By Cash for 1800 dollars of six per cent. funded debt, purchased at      per cent. and brokerage, and again sold for account of the Society. . . . .	1601 49
		<hr/>
		\$ 1901 89
Nov. 19.	By cash received, as an advance or net profit 1817. on the above 1800 dollars, . . . . .	122 19
Apr. 30.	By Cash for dividends on six per cent. stock, . . . . .	207 00
	By Cash for dividends on 100 shares of stock in the Bank of America, . . . . .	350 00
	By Cash on 10 half shares of Savannah Insurance stock, . . . . .	30 00
	By Cash for Bibles sold, . . . . .	1178 99
	By Cash for Subscriptions and Donations, and in part for the purchase of Bibles, . . . . .	33,989 28
		<hr/>
1816.	Dr.	\$ 37,779 35
July 11.	To Cash paid for 1800 dollars six per cent. funded debt, at      per cent. which was afterwards sold for account of the Society, \$	1601 49
Oct. 15.	To Cash repaid the Pittsburgh Bible Society, monies received from them for the purchase of Bibles, which could not be furnished to them at that period, . . . . .	300 40
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		\$ 1901 89
June 14.	To Cash paid for 3000 dollars six per cent. funded debt, at 91 3-4 dollars per cent. . . . .	
1817.	now standing in the name of the Treasurer, . . . . .	2,752 50
Apr. 30.	To Cash paid for paper, printing, types, and other charges and expenses of the Society, . . . . .	19,218 03
Apr. 30.	To Balance this day due from the Treasurer to the American Bible Society, in Stocks and Monies, . . . . .	13,906 93
		<hr/>

*New-York April, 30 1817.* \$ 37,779 35

RICHARD VARICK, Treasurer Am. Bible Society.

## 194 1st Report of the American Bible Society, continued.

[It appears from the Auditors' Certificate, that the funds of the American Bible Society in the hands of the Treasurer, on 30th April 1817, consisted of the following amount of stocks and monies in the Bank :—viz.]

I. 100 Shares of Stock in the Bank of America, [estimated at par, and received and credited as such by the Treasurer, in his Account,] equal to	\$ 10,000 00
II. 10 Half shares of Stock in the Marine and Fire Insurance Company of the city of Savannah. in Georgia, at 25 dollars each, received and credited at par, equal to	250 00
III. 3,000 dollars of six per cent. funded debt of the United States, purchased 14th June, 1816, at 91 3-4 dollars per cent.	2,752 50
IV. A draft on the Bank of Virginia, forwarded for collection by Mr. Lynde Catlin,	250 00
V. A Deposit in the Farmers' and Mechanics' Bank of Cincinnati, to the credit of the Treasurer,	150 00
VI. A Balance in the Merchant's Bank in the city of New-York,	3,256 93
	<hr/> \$ 16,659 43

### APPENDIX TO THE REPORT.

#### No. I.

*Letter from the Hon. Elias Boudinot, President of the American Bible Society.*

BURLINGTON, June 5, 1816.

REV. AND DEAR SIR;

I have the honour of acknowledging the receipt of your favour of the 1st instant, officially announcing my election to the chair of the American Bible Society. In expressing my grateful acceptance of this undeserved compliment, (after trusting to the gracious influence of Almighty God,) my confidence is in the aid and assistance of my worthy colleagues, by which alone I can entertain a hope of being useful in so very respectable a body engaged in this all-important undertaking. I am not ashamed to confess, that I accept of the appointment of President of the American Bible Society, as the greatest honour that could have been conferred on me this side of the grave.

I am so convinced that the whole of this business is the work of God himself, by his Holy Spirit, that even hoping against hope, I am encouraged to press on through good report and evil report, to accomplish his will on earth as it is heaven.

So apparent is the hand of God in thus disposing the hearts of so many men so diversified in their sentiments as to religious matters of minor importance, and uniting them as a band of brothers in the grand object, that even Infidels are compelled to say, it is the work of the Lord, and it is wonderful in our eyes!—In vain is

*Appendix to the 1st Report of the American B. S. 195*

the opposition of man : as well might he attempt to arrest " the arm of Omnipotence, or fix a barrier around the throne of God." Having this confidence, let us go on, and we shall prosper. I can say no more : my feeble frame and exhausted spirit scarcely suffer me, lying in my bed, to dictate language sufficiently efficient to represent my deep sense of the polite attention of your honourable body. All I can add is, that should it please a Sovereign God to suffer me to meet my faithful fellow-labourers in the gospel vineyard, I will most cordially endeavour to make up, in unwearied attention and industry, what may be deficient in the mind and understanding.

Accept of my acknowledgment of the polite manner in which you have made the communication.

Rev. and dear Sir, with esteem,

I am, Your humble & obedient servant,  
ELIAS BOUDINOT.

*Rev. Dr. Romeyn, Secretary for Domestic  
Correspondence of the Amer. Bib. Soc.*

**No. II.**

*Extract of a letter from the Rev. John Owen, Secretary to the British and Foreign Bible Society.*

BRIGHTON, August 3d, 1816.

MY DEAR SIR,

The Committee of the British and Foreign Bible Society have instructed me to offer you their warmest congratulations on the event of the formation of the American Bible Society ; an event which they consider as truly auspicious, and pregnant with consequences most advantageous to the promotion of that great work in which the American Brethren and themselves are mutually engaged.

To these congratulations, our Committee have added a grant of £500 ; and they trust that both will be accepted as indications and pledges of that friendly disposition which it is their desire to cultivate and manifest towards every class and description of their transatlantic fellow-labourers.

The crisis at which the American Bible Society has been formed, and the cordial unanimity which has reigned throughout all the proceedings which led to its establishment, encourage the most sanguine hopes of its proving, in the hand of God, a powerful auxiliary in the confederate warfare which is now carrying on against ignorance and sin. May those hopes be realized, and many new trophies be added, through its instrumentality, to those triumphs which have already been reaped by the arms of our common Redeemer.

I am, my dear Sir,

Very faithfully yours,

JOHN OWEN,

Secretary to the British and Foreign  
Bible Society.

*Dr. Boudinot, President of }  
the American Bible Society }*

## No. III.

*Letter from Prince Galitzin, President of the Russian Bible Society, to Joshua Wallace, Esq. of New Jersey, President of the Convention which formed the American Bible Society.*

SIR,

Your letter of the 23d May, a. c. (anno currente,) containing information of the establishment of the American Bible Society, was duly received by me, and brought to the knowledge of the Committee of the Russian Bible Society at their first meeting.

The information of such an event as the forming of a National Bible Institution for the United States of America, for the purpose of promoting the circulation of the Holy Scriptures, not only at home, but also in other countries, whether Christian, Mahometan, or Pagan, was certainly of a nature to produce the most joyful feelings in the breasts of all who take a sincere part in this great and salutary cause. It is with peculiar pleasure that we saw thus a new step made towards hastening forward that happy period, when the knowledge of the word of life will become universal glory to Him who deigns to inspire his people every where with the use of means for the spiritual welfare of the human race! The sphere of operation which the American Bible Society has prescribed to its activity is very extensive and important. We have perused with satisfaction the Constitution and the Address to their countrymen, and we are happy to see that the same principles animate our American fellow-labourers which lead us to the same important end. Thus, notwithstanding the distance which separates us, being approximated by the same spirit of unity and action, we reach you the right hand of fellowship from these remote parts, and unanimously engage to exert ourselves for the same cause of benevolence. Yes, Sir, it will certainly be very agreeable for us to communicate mutually with your Society about our proceedings and successes; and we shall always be ready to take a most hearty interest in all that belongs to your work, which is the work of charity, even the work of God.

We have not failed to forward some of the copies of your proceedings and Constitution you have sent us, to some of our branch Societies, in order to make them acquainted with your benevolent Institution. And in return we have felt ourselves obliged to communicate to you some small publications of what was done in this country for the same salutary cause of disseminating the Holy Scriptures. We will thus mutually learn what our merciful Saviour has done, and is doing, in both countries.

Before I conclude, permit me, Sir, to express to you the feelings of the most sincere and true esteem with which I have the honour to be, Sir,

Your most obedient and devoted servant,  
(Signed) PRINCE ALEXANDER GALITZIN,  
President of the Russian Bible Society.

ST. PETERSBURG, 30th of November, 1816.



*Speech of THOMAS KNOTT, a native of Ireland, and a member of the Society of Friends, at a late anniversary of the Bible Society of New Castle, (England.)*

The brilliant and manly eloquence exhibited in this speech cannot but excite a pleasing surprise, when the reader is informed that the orator was under the age of nineteen. How delightful to behold such talents so early dedicated to the service of the best of causes.

After a few preliminary observations, the youthful speaker thus proceeds :

It was not when peace had hushed the tumults of the camp, and opened every port to receive the friendly messenger. No! it was when Europe was in arms, and the tocsin sounded but to summon embattled nations to the sanguinary contest—it was when our national existence was in danger, and the venerable fabric of our religion was assailed by the deadly shafts of infidelity—it was then that in the capital of the British Empire this institution was founded, which summoned all Christendom to rally round one standard—the Bible! the receptacle of our common faith, no matter under what name we have been born!—no matter what may be the sentiments of our adoption! Every one who believed in the immortality of the soul, in the necessity of divine revelation, was called upon to unite, protect, and exalt the ark of the new covenant. This grand union did in effect soften that asperity of feeling which so frequently arises from a difference in sentiment, and brought into action those sympathies of our nature which *creed* and *party* have had the never failing tendency to extinguish. This institution, so healing in its principles, flourished under the auspices of princes, under the patronage of the senate, the pulpit, and the judgment seat; it roused the dormant energies of every class of the community, from the royal inhabitant of the palace to the inmate of the humble cottage; it took root in the British soil, and made the inhabitable world the sphere of its exertions; it knew no geographical boundaries, its limits were the circumference of the globe. The simplicity of the design was compatible with its importance—to circulate the sacred volume without any exposition, leaving every man to put his own construction upon the text, and to exercise the rights of an unshackled judgment. There was indeed a time when sober inquiry was deemed heresy, and the Bible was accessible only to the learned; when the immortal Wickliffe appeared to develope those great principles of reformation, which have, through the progressive stages of society to the present, extended the borders of the true church, and enlarged the boundaries of civil and religious freedom. After him Knox arose, the northern star of Britain, to shine through that thick darkness which obscured the moral and religious world. In his presence superstition trembled; at his touch, the fog of ignorance vanished as the mist before the morning ray. Oh! were they present (but I

trust their spirit breathes in this assembly) they would combine with yours, their efforts for the universal circulation of the Bible—that Book to which we all appeal for the validity of our doctrines, and which—if we admit the united suffrage of the pious and learned, for the importance of its history, and the beauty of its language, the purity of its precepts, the dignified simplicity of its doctrine, but, above all, its claim to a divine origin—may be characterised as the matchless volume of morality and religion. Yet there are to be found some in disguise, and others in open array, ready with unhallowed hands to pull down the pillars of the temple, to take away from the christian voyager his landmark and guide to his destined port, and steal from him that anchor intended as his stay in this troubled sea of life—through all its vicissitudes, through all the varied changes of our being, they would rob the orphan of his hopes, and the widow of the only balm she has to mingle with her sorrows; would destroy her confidence in those promises which are as consolatory as the oil and wine of the good Samaritan, as universal as the vivifying sun-beam on creation.

[The orator then describes the baneful effects of infidel principles as exemplified in the awful scenes which a neighbouring nation had recently exhibited; and contrasts that picture with the consolation which the Bible afforded in some illustrious instances furnished by English History.]

The benign spirit breathes in that religion, which has supported its votaries through every voluntary suffering, and enabled them to triumph even in the agonies of death; which has commanded the proselyte to embrace its principles on the very spot where it was sealed with the dying testimony of its martyred followers. Not those only who loll upon the velvet couch, and enjoy all that art and luxury can furnish to make them happy, share in its consolations; in the humbler walks of life, it is a companion to the poor and destitute. Have you not seen the tear trickle down the furrowed cheek of age, on the perusal of the sacred volume? Have you not seen, when the head rolled upon a death-bed pillow, and the fluttering spirit was about to quit its clayed tenement, a ray of hope light the poor man through the chambers of death to a more permanent and quiet habitation? Yes, you have seen the profligate, who had added to the follies of youth the vices of a more mature age, reclaimed to live in that life, and hope in that immortality, which has been brought to light by the gospel; and those passions, which, unbridled and let loose in society, lay waste the path of life, under the regulating influence of christian principles, give vigour to our efforts and vitality to our moral being. If these principles be taught in the Bible, the circulation of the Bible be the sole object of this catholic institution, who can remain an idle spectator of the scene?—who will not enter into this vineyard and work?

Now permit me, worthy Chairman, to take a glance at Ireland, the sister kingdom. United as she is to this country by ties which are mutual, and I trust, never to be broken, she has involved with yours, her interest, her existence, and her happiness. I must la-

ment the misguided policy of that system which has cramped her energies, and operated in a way inimical to the designs of this institution, inasmuch as it has tended to irritate the mind, or produce a servile habit; to abase her native character, and demoralize the people. The circumstances that have evolved since the period of our connexion, it is unnecessary, it would be invidious, to detail; they are written in the heart-rending characters of crime and revolution; may they be blotted from the page of recollection, and the commencement of a new æra obliterate the remembrance of the past! A brighter day dawns upon my native country; the horizon brightens in my view! Education, that potent genius, confers upon its objects the wisdom and experience of past ages, expands the mind, informs the intellect, and cultivates those talents that adorn life and cheer its tedious journey. It may, when I mention Ireland, be in a peculiar sense termed the *Esaias* of the gospel.—Education gains ground rapidly in that country; Lancaster has given impulse to the generous feeling of an Irish public; he needs no mausoleum to record his labours or transmit his name to posterity; he will leave behind many living monuments; he forms the character of the rising generation, and their virtues will embalm his memory. Schools multiply amongst us, and will, I trust, at no distant period be open to the whole mass of our population. But, let the Bible accompany the march of intellect; for as the moon derives from the sun her light, and pours her silver ray upon creation, so does education derive all its lustre from religion, and become at once an ornament and a blessing. The British and Foreign Bible Society, which in the beautiful harmony of its system, can attend to the minute or embrace the whole, looked with anxious eye upon Ireland, and under its auspices the Hibernian Bible Society was established, and rose with rapid but progressive steps to importance. You will have some idea of its progress, when I tell you, that in one year not less than 23 branch Bible Societies became connected with the Irish Institution, and now not a single county in that kingdom is without its Bible Society, while in some there are two or three. In the same time, between 20 and 30,000 copies of the Bible and Testament were distributed; and they were received and read with avidity. Oh! methinks I see, at the close of the evening, under the spreading foliage, before his mud-wall cottage, the spectacled eye of the aged peasant intent on the sacred volume, his family around him, all deriving from it their ideas of good and evil. Even the catholic proffers his assistance;—(I hail it as a favourable omen of the future!) You will excuse me while I relate to you a most interesting circumstance.—A respectable catholic priest in Ireland, who had admitted the Testament into his parish, one day thus addressed his flock:—“I hold in my hand the New Testament in the Irish language; I shall now read to you, in a language which you all understand, the gospel for the day, which you have just now heard in a language you did not understand,” and he read a chapter according to Saint Matthew. They all listened with earnestness and attention. “Be not disturbed,” said he, “by any reports you may hear relative to



the difference between the protestant and catholic translations; there is just as much difference between them, as in my saying 2 and 4 make six, and 4 and 2 make six—a difference in the words makes no alteration in the sense. You will hear those scriptures continually from our children, and hearing, may you find salvation.' If this union of catholic and protestant become general, it will be attended with incalculable benefit to that country; it will stifle that spirit of intolerance, which has, like the Sirocco of the desert, sometimes unseen, but always with fatal certainty, blasted the germ of virtue, and blighted the bud of genius.

But a prominent feature in the history of the British and Foreign Bible Society is, that the female part of the community are marshalled in its ranks. Objections have indeed been made to their active co-operation, as if women were to be here the partners in our toils, and not candidates for eternity; but, in defiance of prejudice, thirteen female Bible associations exist on the continent of America, two in this country, and one in the metropolis of the sister kingdom, which, patronized by ladies of the first rank and character, has already proved an efficient auxiliary to the national institution in Dublin; and though it may not be found necessary or expedient generally to establish those associations, yet, knowing the influence of the female character on society, we would wish to enlist them in our service. Oh! when the maternal smile diffuses happiness around you, and the domestic circle basks in the sunshine of your presence; when you cherish with the milk of human kindness your rising offspring, and imbue their tender minds with the principles you derive from that oracle, which gives to every social bond its awful sanction, to life the charms of the present, and in the spirit of prophecy, certainty to the future; you will tell them millions are still destitute of the blessing, but that there exists in the land that gave them birth, an institution which promises the inestimable gift to every kindred, nation, tongue, and people, under heaven's canopy; and which, when the prisoner is released from his captivity, gives him the Bible as his legacy, which tells him to unclasp his helmet and sheath his sword to let it sleep for ever in the scabbard; which, breathing peace arrests the warrior in his career, when he goes forth, like a destroying angel, to immolate thousands at the gory shrine of a lawless and infuriate ambition, which by removing the cause, will release us from all the calamities of war—the greatest curse and moral evil, afflicted humanity ever entailed upon itself.

The Bible Society, in its progress, will level that mound which has so long separated the Mahometan, the Jew; and the Gentile; the deluded follower of the false prophet will lay aside his alcoran, and receive the Bible; the Israelite will reject the talmud and own his Saviour; and the Gentile will flock to the ensign which has been 'set up for the nations, to assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.' This Society has traversed Europe, making every capital the estuary of its love and successful labours. In Asia, the



pious missionary—who goes, like Paul bound in the spirit, not knowing what may befall him on his journey—who surrenders all his present enjoyments to endure perils, hunger, and fatigue, and climbs the hill or descends the valley, to publish the glad tidings of the gospel—is become the active instrument of the British and Foreign Bible Society, and trims the midnight lamp to give the Bible to the Hindoo in an intelligible language, to rescue him from perishing on the banks of the Ganges, or from being crushed under the vehicle that carries his wooden god. The millions of Chinese, lost in idolatry, and ignorant of that resurrection which is the earnest of their own, are already visited; and you will irrigate the deserts of Tartary with the fertilizing streams of the gospel; there will be given unto them the glory of Lebanon, the excellency of Sharon and of Carmel. Nor are the remote and extensive regions of the northern Asia beyond the reach of your genial influence; the Siberian exile, whether lost in the deep recess of some lonely glen, or buried in the eternal gloom of his dreary forests, when light shines into darkness he will bless you. For more than two centuries has western Africa been visited by Europeans, but, alas! the flag under which they sailed was long the signal for rapine and desolation, though now the harbinger of peace and blessing. You have indeed signed the death-warrant of slavery, broken the chains of negro thralldom, and told the sons of Guinea to be free; it remains then, for you who have released the body from its fetters, to emancipate that part which is immortal, to point to an everlasting inheritance, to that kingdom whose light is God, and whose foundation is eternity. May ‘He who can draw out the leviathan with a hook,’ put his yoke upon the barbarian, and christianize, through the instrumentality of this institution, that extensive continent, from its interior to its extreme shores. But let us cross the Atlantic; there is a numerous family; more than 120 Bible Societies have started into existence in North America; the Indian wandering in his native wilds, is an object of their charity; the Esquimaux even now read the scriptures in their own language. Nor has the southern continent of the new world been forgotten; it has been visited by the bounty of that society which considers the whole human family equal in their claim, as the children of one universal Parent. Oh! could we hover on the wing of fancy in the blue concave, and behold our sun but as a twinkling star, and every twinkling star that lights up the fabric of nature, as the sun and centre of another system! Could we see the Almighty Father with his fiat give impulse to all the planetary worlds that revolve around them, while we contemplated the immensity of the design, and the magnitude of the power that could accomplish! Lost in wonder and astonishment, the mind sinks into its own vacuity. But, when we remember that the same supreme intelligence which supports the whole, has condescended to reveal his will to mankind for their government, and give, through the mediator of the new covenant, a more perfect dispensation; Oh! then, to muse his ‘ineffable praise’ we must call in the aid of ‘expressive

silence,' and while we receive the invaluable favour, let us give some evidence of our gratitude by the diffusion of the blessing.—Let then the British mariner and christian offering in one hand the documents of Heaven, with the other unfurl the swelling canvas to the gales of a propitious Providence, to explore every region and every clime, touch upon every shore, and visit every island that rises from the bosom of the ocean. May we not look foward to that time when the temple of the Juggernaut, of the Lama, and the Japanese idol, and every temple that has an altar raised unto the unknown God, will be in ruins, and one universal temple be erected, in which the people will be the living church,—the heart, the altar, and the incense, adoration and gratitude! To realize this rapturous prospect and prophecy, some may offer their time, some their talents, and others a pecuniary sacrifice; all may throw their mite into the treasury, looking for a reward in that 'undiscovered country,' where the light will yet burst upon your enraptured vision. A young man has trespassed too long upon your attention: there may be those, but I trust there is no one present who will call zeal, enthusiasm, or an expression of interest in the concerns of this noble institution, presumption. In such a cause, we must not be abashed by the strictures of the critic, the frown of the worldling, or the malignant smile of ignorance and envy: let me then petition you for the millions of human beings who are still sunk in the lowest depths of barbarism and degradation, for the wild Arab and the fawny Hottentot, for the savage-devouring cannibal, for the wretched inhabitant of Terra del Fuego, whether he traverse the mountain covered with burning lava or clothed in perpetual snow; for the Indian still wielding the murderous tomahawk, and the shivering native of Kamschatka. Oh! on such a theme, I forget my humble character, and would entreat you, by that love which is the characteristic of the gospel we promulgate, and which flows universal to the whole human family, by every domestic duty and social obligation, by the shedding of that blood which was to seal and ratify the new covenant; to aid us in the accomplishment of this our one grand and unexceptionable object, till every mountain rise an altar, and every stream flow a libation; till every valley ring with Hosanna, and every mouth become vocal with one utterance! In our own favoured country, we will give stability to the throne and constitution, peace to the community, and to the state a vigorous and enlightened population; we will do more than this, we will make the Bible the religion of the world.

#### ENGLISH BAPTIST MISSION.

*Extract of a Letter from Dr. CAREY to Dr. BALDWIN, dated  
Calcutta, September 10, 1816.*

My dear Brother,

Yours of April fifth, by the Agawam, I have received this morning, with the Magazines, Catechisms, &c. for which receive my warmest thanks.

Nothing, my dear brother in Christ, would prevent my writing more frequently to you but the great and constant pressure of my various engagements, which will not allow of being put off till another time. I feel strongly united with you in spirit, and all the various motions in the church of God in America are too interesting to be long out of my mind. But I am in the same situation with respect to all my dear American brethren, viz. that of an insolvent debtor.

What an eventful period is this in which we live ! The gospel has entered nearly every country in the East. The West is full of religious motion—Europe all engaged—the North resuscitated, so that we and our coadjutors in Russia can nearly shake hands in the work of God, over the vast mountains of Himalaya, the Imaus of the ancients. The heaven is sensibly fermenting, and I trust, its action will be accelerated and strengthened as its progress continues. The success of the work is impossible to human power, but the **ZEAL OF THE LORD OF HOSTS** will perform this.

You wish for my opinion upon the practicability of a mission to the Burman dominions. To this I reply, that I do not think a mission impracticable in any country. The difficulties are certainly greater in some situations than in others, but will assuredly give way to persevering labours. There is, perhaps, no country in the world where there is less for the gratification of the flesh, than there. But the government is not intolerant in religious things. On the contrary, the present King is rather more friendly to other modes of religion than to the doctrines of Boodha. I have reason to believe that the heir apparent is more enlightened and liberal than his father.—Success however does not depend on might nor on power, but on the Spirit.—If I had doubted of the practicability of establishing a mission there, I should not have encouraged my own son to go on it. And if we as a body had doubted, we should not have persisted in it so long. My son has withdrawn from the mission, but I still believe the cause of the Lord will triumph there. Brother Judson is a man of God, one of the right stamp for missionary undertakings, and I trust brother Hough will be found to be equally devoted to the work.

All your communications with them must be through us, or some one else at Calcutta. The trade with the Burman empire is but trifling, and ships go but seldom. Yet a sufficient communication may be maintained to answer every valuable purpose. The expenses of the mission there will be somewhat greater than here, but brother Judson is remarkably self-denying and prudent.

Brother Hough embarked long ago in a ship to Rangoon ; but the perpetual drunkenness of the captain, and the unfitness of the ship for sea, induced him to leave her before she got out of the river. He expects to sail in a day or two in another ship, and at this season may expect a short passage thither.

Accept the assurance that I am very affectionately

Yours,

W. CAREY.



204 *Letter from J. Chater, American Missionary.*

Dear Brethren,

Columbo, March 25, 1816.

I INTRODUCE to you with much pleasure the gentleman who will deliver this. The brig *Dryad* has been engaged by several benevolent gentlemen for the purpose of bringing missionaries to the east. Five brethren, four of whom are accompanied by amiable wives, have been left here. Their names, with other particulars, you will learn from —, whom I have the pleasure to say, the missionaries consider as a beloved brother in the Lord. Concerning our new brethren and sisters, suffice it to say, all that we have seen and observed yet, tends to convince us that they are eminently qualified for their work. A good share of sanctified learning, manly sense, and sterling piety, appear to make up their characters. Respecting their future destiny, we can at present say but little. They will continue a few months at least in Columbo. Some of them will probably join their friends in Bombay, and the others form a new station elsewhere.

I believe the vessel by which Mr. and Mrs. Norton will proceed to their station is now in sight.

Excepting Mrs. Chater's want of strength, both myself and family are in most merciful circumstances.

I remain, &c. J. CHATER.

A VERY affectionate letter has been sent to brother Carey by the above missionaries; and their female partners have addressed the following,

TO MRS. MARSHMAN AND MRS. WARD.

*On board brig Dryad, March 14, 1816.*

Respected friends,

FOR as such we may address you, if we approve ourselves possessed of characters agreeable to our profession—that of followers of Christ, and the companions of his missionaries to Gentile lands:

As strangers and pilgrims, we, a little band, consisting of nine in number, five gentlemen and four ladies, embarked from America, our native land, Oct. 23, 1815, destined to the island of Ceylon, as the contemplated field of our future labour, under the patronage of the American Board of Commissioners for Foreign Missions. For further information concerning our hopes and prospects, we beg leave to refer you to a letter written by our dear companions in labour, which will accompany this to Dr. Carey.

A knowledge of the kindness and hospitality with which our dear predecessors have been received and entertained by you, inspires us with confidence to hope for the favour of your friendship, and that you will excuse the liberty we take: and permit us, even before we arrive at the place whither we would go, to be looking to you as our mothers in Israel and in missionary experience, for advice, and for instruction. We are young in Christian knowledge, and, to direct and to aid us in our course, we greatly need the benefit of that experience which your long and successful labours among the heathen will enable you to impart. For we feel,

that in a great measure, we are ignorant of their manners and customs ; of course, of these measures which may be most likely to facilitate our endeavours to do them good.

If not deceived in our motives, we have been induced to leave our beloved friends and native shores, to cross the tempestuous deep, from love to Christ, and the souls which he died to purchase.—And now we are ready, waiting with the humble hope of being employed, in his own time and way, in building up his kingdom where he is yet unknown. Cheerfully will we forego the pleasures of civilized life, encounter the trials and hardships which may fall to our lot—and at last, with our friend Mrs. Newell, who has led our way in this great undertaking and also to the grave, resign our bodies to their kindred dust in a strange land, if we may in any way but subserve the promotion of that cause which is righteousness and peace, and which we are assured shall prevail, and that no weapon formed against it shall prosper. But whether we are to be the honoured instruments of preparing one stone for the spiritual temple of God, is known only to Him who has all hearts in his hands, and can turn them “ as the rivers of water ” are turned. If our divine Master see fit, we know he can, with infinite ease, give us an establishment in a Pagan land, and favour in the sight of the heathen ; but if he see best to disappoint our hopes, to try us by adverse circumstances, and thereby blast the fond expectations of the Church at home, we can only reply, Not our will, but thine, Father in heaven, be done.

As we are inexperienced in the duties of our arduous undertaking, you will excuse our want of more particularity in specifying the subjects on which we wish for information ; and permit us, respected friends, to assure you, that any instructions relative to the establishment of European or native schools, the management of domestic affairs, or any other subject that may occur to your minds, will be gratefully received, by

Yours, with much esteem and respect,

RACHEL F. BRADWELL, SARAH M. MEIGS,  
SUSAN POOR, SARAH RICHARDS.

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OBITUARY.

*MEMOIR OF POMP PUTAMIA.*

It is the peculiar glory and excellence of the religion of Christ, that it renders men useful and happy in every condition of life ; and those who are desirous of marking its benevolent effects, will often find them as strikingly displayed in the obscure and humble walks of life, as in those more public and honourable. Wherever religion is felt, it evidences its divine reality by the piety, the benevolence and industry of its subjects. Of whatever nation, language, or colour they may be, its influence is invariably attended with the same blessed effects. By the contemplation of these, many a pious heart has been strengthened and animated in the way of righteousness.

Died at South-Reading, 17th March, Mr. POMP PUTAMIA, a man

of colour, aged 59 years. As a man, his deportment was singularly unassuming and amiable; as a Christian, his religion was of that character, which, while it aims supremely at the glory of God, affords substantial enjoyment and consolation to the possessor, and most explicitly testifies to beholders, its important reality and benign tendency. As a valuable member of society, an affectionate friend, and pious follower of the meek and lowly Jesus, he lived beloved and died lamented.

Many circumstances might be mentioned, illustrative of the general tenor of his thoughts and feelings with regard to himself and the interests of religion. The following must suffice.

The Rev. Mr. N——, late pastor of the Baptist Church in South-Reading, in conversation one day with P. on religious exercises, remarked, that he had been greatly afflicted with darkness of mind, and that he had sometimes felt almost determined to go off into the woods and spend his days in solitude and get rid of the troubles of life. "Ah, sir," replied Pomp with great seriousness, "I have sometimes thought so too, but then I thought again, should I go into the woods, *Pomp would be there.*"

In the 24th year of his age he was liberated from the iron hand of slavery; since that time, by persevering industry and economy, he accumulated property to the amount of 2000 dollars. He left a will, bequeathing a part of property to relatives and particular friends; 20 dollars to the Massachusetts Bible Society; and eventually the Massachusetts Baptist Missionary Society are to receive from his estate 1500 dollars.

As his circumstances in life were easy, some of his friends had frequently inquired of him why he would not leave off labour and live on the income of his property. After his will was made, and he expected soon to finish his course on earth, he said to a person standing by—"You see now what I have been labouring for, that the blessed gospel might be preached to the destitute."

Noble example indeed! How ought it to put to the blush those professed friends of the gospel, who hoard up their thousands a year, and scarcely contribute a cent a week for its promulgation through the world. Let the conduct of this descendant of Africa, whose heart had been "washed in the blood of the Lamb," stimulate those who are about to dispose of their property, to *remember* the benevolent institutions formed for the benefit of mankind.

Let the simple history of Pomp remind us all of the fulfilment of prophecy *Ethiopia shall soon stretch out her hands unto God.* The acceptable hand of penitent prayer, and the obedient hand of liberal benevolence, unite in loveliest harmony. The just shall be held in everlasting remembrance; with hopes full of immortality they depart in peace, their works follow them, and in their resurrection, may it not be sung,

See a stranger come to view;  
Though he's black, he's comely too;  
Comes to join the choir above,  
Singing of redeeming love.

Cloth'd in spotless robes of white,  
Ransom'd spirits all unite;  
Endless ages, they exclaim,  
Bless the great Redeemer's name.  
Am. Bap. Mag.



Some friend has been so obliging as to enclose to us a manuscript copy of the last semi-annual Report of the Somerville Female Charity School Society. We publish with pleasure a sketch of its contents.

The Managers express their regret that the number of the scholars who attended the school last summer, and were deriving great benefit from the instruction they then received, had fallen off during the last winter: which they ascribe partly to the prejudice still existing in the minds of some of the slave-holders against teaching the blacks to read, and partly to the indolent and vicious dispositions of the servants themselves. About fifty have persevered in attending regularly on Sabbath mornings. These have all made greater or less progress. About 27 of them can read tolerably well in the Bible. Of those who had retired, eight or ten returned in the spring, and embraced the opportunity afforded them of learning to read. Many more would have imitated their example, had their masters and mistresses generally manifested a readier disposition to promote this object, by enforcing or encouraging their punctual attendance at the Schools, or even by giving them some instruction at home.

The plan of Sunday School teaching has been enlarged this spring, by extending it to the children of the village and its vicinity, generally. About fifty, of 14 years old and under, are statedly collected every Sabbath morning at the church, and as many more in the afternoon at two other Schools distant from each other. Here the children repeat their catechism and hymns, and are examined on certain portions of Scripture previously appointed, and which they have had an opportunity of studying through the week. The managers state that in this exercise they and all the teachers have experienced great satisfaction, and they trust it has been highly beneficial to their scholars. They are desirous of seeing this plan of instruction embrace all the children of the congregation.

In the day school under the care of the Society twelve children, whose parents were very poor, have, during the past year, not only been taught to read the Bible, but provided with suitable clothes to enable them to appear with decency in the house of God on the Lord's Day. The managers have now fourteen charity scholars of that description under their care, who are improving not only in learning, but in habits of industry, cleanliness, and good order. They look up with confidence to their fellow citizens for a continuance of their liberal support of this useful charity.

In reading the above statement, one is sensibly shocked by the lamentable fact, that there should be found heads of families either so blinded as to oppose, or so supine as to neglect, the enjoyment of advantages thus providentially offered to meliorate the intellectual and spiritual condition of their servants. Happy that child of Adam, who, by a blessed experience, knows how to estimate the preciousness of the sacred volume, who, while he traces in its pages

the history of man's apostacy from God, which "brought death into the world and all our wo," beholds on the other hand the exhibition of the glorious plan and wonderful operations of redeeming love as revealed in the gospel 'which has brought life and immortality to light.' The Christian who is in the habit of regarding the word of God as "the man of his counsel," "a lamp unto his feet and a light unto his path," a sweet solace under the most trying solitudes and adversities, and the charter of his eternal hopes, cannot but deplore the infatuation which would deprive a fellow creature of the means of becoming partaker of the same invaluable privilege. Indifference about the possession of such an advantage, either for ourselves or for those whom Divine Providence has placed under our immediate care and control, is shocking in one who professes to believe in the christian religion, and must awaken the deepest commiseration when manifested by such as, like Gallio, 'care for none of these things.'

*The following lines are from the pen of MONTGOMERY.*

"Thy word is a light unto my path." *Psalm cxix. 105.*

What is the world?—A wildering maze,  
Where Sin hath track'd ten thousand ways  
Her victims to ensnare;  
All broad, and winding, and aslope,  
All tempting with perfidious hope,  
All ending in despair.

Millions of Pilgrims throng these roads,  
Bearing their baubles, or their loads,  
Down to eternal night.

—One humble path that never bends,  
Narrow and rough and steep, ascends  
From darkness into light.

Is there a Guide to show that path?

The Bible!—He alone who hath

The Bible need not stray;

Yet he who hath, and will not give

That Heavenly Guide to all that live,  
Himself shall lose the way.

The State of *Connecticut* has received from the United States *fifty thousand dollars*, for services of the militia of that State in the general defence during the late war. This sum has thus been distributed for the support of religion and learning—

To the Congregational Societies	-	-	-	\$16,666 66
The Episcopal Bishops' fund	-	-	-	7,142 85
The Baptist Societies	-	-	-	6,250 00
The Methodists do.	-	-	-	4,166 61
To Yale College	-	-	-	2,582 41